

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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NOTES.

J. W. Chadwick, in the *Index*, with characteristic felicity, strikes off this unique and most suggestive definition of morality: "It is the secret of men's living together with the least possible friction and the greatest mutual advantage."

It would be hardly possible for the strictest Unitarian to say anything better of Unitarianism than was said in the sermon recently printed in the *Christian Register*, by R. Heber Newton, D. D., the prominent Episcopalian divine of New York.

We read of a church pew being advertised in Rochester as "commanding a fine view of the entire congregation." We suppose that pew was rented and occupied on Easter, and the lady had the flowers put upon the "congregation side" of her new bonnet.

Geo. Jacob Holyoake expresses the opinion that Mr. Bradlaugh makes an inconsistent mistake by consenting to take the Christian oath, he being a professed atheist, instead of asking from the House to be permitted, like the Quakers, to affirm. So it seems to us.

Mr. William Clarke, a correspondent of the *Index*, discovers a great decrease in the attendance of the Es-

tablished Church in England, and that "The thousands of ordinary clergymen scattered over the country exercise no control or influence whatever upon the swarming masses of the ever increasing population."

A correspondent in the *Star and Covenant* wisely confesses an apprehension that "the growth of ecclesiasticism in the Universalist Church is antagonistic to the growth of vital power." It is a pertinent question he asks: "May we not, in heeding the forms and draperies of church life, lose the real substance?"

The 21st day of April will be the centennial anniversary of Froebel's birthday, and steps are being taken by his disciples to duly celebrate the occasion. All lovers of children should join in the commemoration of one who brought a new world to light—a world of joy and elasticity, where happy children are the honored citizens.

Some of our exchanges are inclined to think that the sexton should share with the preacher the responsibility of a sleepy audience. The *Register* says that with bad air in the church "the clearest brain will be clouded with religious stupor," while the *N. Y. Herald* says: "Even conscientious sinners who want to remain awake are stupefied by the antiquated air furnished by the sexton."

So many of our exchanges delight in giving circulation only to the harsher and more destructive sentences of Robert Ingersoll that there is great danger that the uncritical reader will lose sight of his splendid enthusiasm for humanity, his warm sympathies and high standards of morality. UNITY is glad to speed the following sentence on its way. It represents the Ingersoll that is not sufficiently appreciated: "I am in favor of the destruction of every immoral book in the world."

Mr. Brooks, of Roxbury, Mass., has been celebrating the 250th anniversary of his society. As is to be seen in another column, the society of Quincy, Ill., have recently celebrated the 41st anniversary of their Sunday School. This is as venerable a thing as the Unitarians of the West can conveniently point to. These items remind us once more of the duty which we owe to posterity. The Liberal societies of the West are criminally

negligent in the preservation of their records. They forget that they are making history, and that they owe it to that history to do something towards putting it on record.

Robert C. Adams, a son of the late very orthodox Nehemiah Adams, D. D., has an interesting letter in the *Index* in reply to some strictures of the *Congregationalist* concerning his recent avowal of a radical departure from the religion of his fathers. After alluding to the one hundred and sixty sects of Protestants, to say nothing of Roman and Greek churches, Mohammedans and Buddhists, who have not yet ceased to revile each other, and are scarcely yet in a fair way at all to unite in one theology, he remarks that "we find men who are no more agreed about religion which has been revealed than about science which has not been revealed."

One of the hard-working and successful workers of our UNITY fraternity has been giving a course of six lectures on "Immortality." Mr. Alger spent many years in writing a large book about it, and yet perhaps the Rev. Dr. Lyman Abbott did more to reassure the soul in this one sentence given below than can be done by any elaborate argumentation. A hope, though it circle around a verity most real, folds its wings and steals away when it is demanded to *demonstrate* its right to be: "We believe in our immortality, not because the arguments addressed to us prove it, but as the bird believes in its power to soar in invisible air even before its wings are fledged."

Some time ago the *Northwestern Advocate* framed a syllogism based on Senator Logan's whisky bill, to show how absurd and wicked is the attempt to connect inebriety with the interests of education. UNITY quoted the syllogism, commending it as a successful bit of satirical logic. An exchange, failing to see the satire either in the argument of the *Advocate* or in our comment upon it, proceeds to argue the baneful effects that would follow such logic as is involved in Logan's whisky bill. Truly does the *Star and Covenant* say:

"A tax on murder, theft and all sorts of crime might be levied to support common schools, the result of which would be an incalculable curse. It is not true that whatever supports common schools is a blessing."

UNITY is not much given to polemics. The doctrine of eternal punishment is not to be demolished by theological arguments, but it is to be outgrown and left behind as the humanities are developed. Yet we do want to say, once in a while, that this doctrine is a horrible atrocity that outrages all the finer instincts of the soul, and when believed destroys all the delicate lines that lead to refinement and spirituality. None too emphatic are the words of Col. Ingersoll concerning this doctrine:

"Every father, every mother, every good woman, every loving woman, should hold this doctrine in abhorrence. They should refuse to pay men for preaching it. They should not build churches in which this infamy is taught. They should teach their children that it is a lie. They should take this horror from childhood's heart—a horror that makes the cradle as terrible as the tomb."

In the recent death of Miss Elizabeth Hamilton, daughter of Sir William Hamilton, the great Scotch metaphysician, the women have lost an advocate of their rights to legal and educational equality who demonstrated the arguments she urged. She was selected by the editors of the new "Encyclopædia Britannica" as one equal to the difficult task of preparing an account of her father's philosophy for this work, and at the time of her death she was engaged upon an analysis of the subtle philosophy of Herman Lotze. Is it not wasting time to discuss problems in the abstract that have already been solved in the concrete. The question as to whether woman is equal to the higher problems of thought is closed when a woman is found equal to the task.

A correspondent puts a point so well that we are glad to give his sentences editorial space. He says: "I see more and more the need of insisting upon the principle that no one man exhausts the possibilities of the Divine Humanity, nor should the noblest be made a *discouragement* instead of an *encouraging* instance of what man is capable of.

'Was Christ a man like us?

Ah, let us try

If we too, then, can be such men as He!"

With this thought, too, goes the idolizing of the 'Scripture' canon. No vote of ecclesiastical convention, no hoary usage, binds us to confess that any writing or collection of writings is the authorized 'Word of God.' We hold Emerson's 'Self-Reliance' and 'Spiritual Laws' more highly inspired than the Book of Esther, and Lowell's 'Cathedral' than 'Canticles' or the imprecatory Psalms. God is the God of the living, and the whole 'Christian' church to-day needs the exhortation, 'Remember Lot's wife.'

B. F. Underwood, of the *Index*, calls attention to the perhaps inevitable, yet we hope not incurable, superficiality of much of the Liberalism of our time. He says:

"In this country, the past few years, the work of destructive criticism among the pronounced Liberals has been more extensive and more felt than the labors of the comparatively few who have devoted their efforts to constructive work in the domain of thought. . . . A number of the best representatives of Liberalism have emphasized the positive side of Liberal thought; and now and then has appeared a journal or periodical that has endeavored to gain attention and get support as an organ of positive Liberalism. . . . But a large class are not in a condition to be reached by these authors and publications, except indirectly and slowly, as all classes are ultimately made to feel the influence of great discoveries and reforms. The demand among such is for cheap pamphlets criticising the Bible, not for works like Spencer's *Data of Ethics*, Darwin's *Origin of Species*, Lubbock's *History of Civilization*, Mill's *Liberty*, or Lecky's

History of Morals. While there has been the past dozen years a steady and enormous increase in the number of intelligent and educated freethinkers, it is also true that the number of superficial, ignorant people—who are in an anarchical condition of thought, whose Liberalism goes no further than disbelief of the Orthodox doctrines in which they were educated—has likewise increased. Many of this latter class have lately come out of the churches or from under theological influences. And it is a noteworthy fact that the most recent devotees, the most suddenly converted Liberals, are the most unreasonable, extravagant, fanatical Liberals one meets."

The annual meeting of the Western Unitarian Conference and the Woman's Unitarian Conference will be held in Cleveland, Ohio, beginning on the evening of May 4th, and closing May 9th. The last day and a-half will be given to the interests of the Sunday School Society. It is hoped that all our ministers will arrange to remain *throughout the entire Conference*. We can wisely close our churches for one Sunday, where no supply is procurable, for the sake of the interests of our associated work; whatever advances that, helps in turn each individual church. The Church of the Unity, in Cleveland, extends its hospitality to all sister churches belonging to the Conference, and will heartily welcome as large delegations from them as may come. The railroads running out of Cleveland will return delegates who have paid full fare thither at the rate of one cent a mile, so far as the several companies have control. Further particulars will be given in our next issue, and in the circulars of invitation which will soon be sent out. Cleveland is our "border city," and we hope that the churches of our fellowship, both east and west, will be represented. The meeting promises to be one of the most interesting and important in the history of the Conference.

The superintendent of schools of East Saginaw, Mich., in his last annual report tells much wholesome truth concerning at least some of the causes of the sickly and uninspired boys and girls, the depressing sight of which confronts us in every community. "Society" and "Social Life" are terms of such honorable meaning that it is a pity that parents should thrust them upon their children before they are ready to dispense with the unconscious joys of childhood, and before they are either able to enjoy or endure the tax which these high privileges impose. We commend to UNITY parents the following:

Some most insidious causes of this non-attendance on schools are the readiness with which parents allow their children to be in attendance on evening parties, of their own and parents' making; to appear in amateur concerts, plays and pantomime shows, either at public halls, church lecture rooms, or in dancing schools. Nothing is more demoralizing to study and habits of good thinking than such practices. At an age when the nervous and physical system of the child needs quiet and sleep, and to be directed in good habits, a strain is put upon it beyond its power of endurance, hence day-time must be taken to recuperate, if life would be kept in its little body. It is a sadly mistaken idea that these practices are necessary to the education of your children. Dancing schools, music lessons, ama-

teur acting, premature party-going, can well be deferred until your children are older grown; till habits are more fixed; till age gives reason and judgment. The thought is a serious one, and the evil a sad commentary on mature judgment.

RELIGIOUS PHRASEOLOGY.

III.

"I apprehend that there's but one way of putting an end to our present discussions; and that is, not the triumph of any existing system over all others, but the acquisition of something better than the best we now have. The way to reconcile men who are quarreling in a fog is, to let in some new and brighter light. It seems to me that we are fighting now in a low, misty valley."—*Channing to Henry Wars, Jr.*, 1831.

"It is not easy to tolerate lies which strut about in the name of religion."—*Froude*.

The great Bank of England, judged by its constitution, is so badly organized, is the embodiment of such absurdities in its original provisions and restrictions, betrays such ignorance of the laws of finance, as to be a warning to all bank organizers now. And yet, as Mr. Bagehot intimates, though a purely private corporation, it is little likely to be changed except by a revolution of the British empire. The managers "explain away" rather than amend the errors of the system; and it continues to regulate the money market of the world.

We see very much the same condition and policy illustrated in the Church of England,—subscription to its articles of faith being still required. And it has come to this: Rev. Mr. Haweis is quoted as saying that "The solemn declaration of assent to the Thirty-nine Articles and belief in the doctrine of the Church as agreeable to the Word of God, binds us to believe neither the articles nor the doctrine." On the same principle Mr. Bradlaugh is willing to take the parliamentary oath. If only repeating a grotesque or ancient formula, or assenting to a jumble of words, or kissing the Bible, stands between him and a field for promoting needed reforms and greatly benefiting his constituency, why scruple about so small a matter?

Many will be able to look with allowance upon the policy adopted by the Bank of England who will not so quickly see its justification when employed in religious institutions. But when finding ourselves inheriting in our churches outgrown rite and statement, we ask what is to be done. We are by no means agreed as to what is our duty. It is a matter that gives trouble and needs clearing up. The *usus loquendi* has changed with everything else in our age. We want a new science of the use of language; and, above all things, we want to be distinctly told whether words are to be employed to define and clear up thought, or to mystify and conceal it,—and especially in religion.

Frances Power Cobbe says: "The churches will not reform their creeds, translations, liturgies, politics, because they have no faith in them. Move a beam in

those rotten houses and they fear that all will crash in dust." Everybody knows that relics have to be carefully handled, especially when they are exhumed and brought into light and air after long burial. And wise men understand that all repairs require great prudence. With the best management they are apt to take longer and go farther and cost more than we expected.

A matter of fact, in a growing number of churches, the articles of organization and confessions of faith are becoming, to all intents and purposes, a dead letter. They are rarely referred to or used. A very small number of persons in the congregation or society know what they are, and a still smaller number know what they mean. Apparently the churches would go on very much as they now do without them, or if they were altogether different from what they are. In many cases, no doubt, though far from satisfactory at present to anybody as expressions of faith or fellowship, they would be regarded as too unimportant to be worth the trouble of revision. Their function in the life and activities of the church is so small that to bring them forward for debate would be to create for them a significance beyond their merit. They are fossils. The best treatment would seem to be that frequently recommended by the dentist for the old tooth decayed past the power of preservation—let it alone unless it aches.

And yet there is a feeling which we shall do well not to ignore, that of all institutions the Church should be sincere; that from base to capital it should be genuine; that to-day the great lack of true interest in it and the weakness of its influence upon individual character and upon public morals is owing to its want of thorough conviction. It is only conventional, outward, heterogeneous and hollow. Mere names, the relics of sectarian issues, have too much power. Large numbers of those who go to it, or "patronize" it, look upon it as in many respects an anachronism; but they are glad of an institution that ministers so admirably to their sensuous tastes, even though it fall far enough short of touching and moulding the inner life. Nothing could be worse than the apologies which the church makes for its own methods.

The morality of the old theological systems, fragments of which still lie embedded in the current phraseology of even quite liberal churches, is discarded as irrational and barbaric. There is still a great want of adjustment to the intellectual conditions of our times. The church is in a false position—misunderstanding and misunderstood. Faith calls science a knave, and science is quick to retort that faith is a fool. But what prospect is there that any end of this painful altercation can be reached so long as faith and science refuse to speak the same language,—so long as religion and reason declare that

the terms of the one are wholly untranslatable into the terms of the other,—so long as they assert that there is no common ground between them?

With whatever weight of argument it may be shown that a business corporation, or a social club, or a civil institution, may successfully perpetuate itself, though constantly violating or invading the out-grown requirements of its own written rules, though making a dead letter of its fundamental declarations, of its most organic and central principles, yet a church, however defined, must seek above all things to be sincere. Failing in this, it fails in all. Failing in this, it will be transformed into something else,—it will not be a church in any sense which we care to maintain. If any church has a constitution or articles which need to be "explained away," written in a dialect which any good man may hesitate to adopt, or any intelligent child fail to understand, a re-statement would be in order, and that to be repeated until there is found a basis of belief and practice upon which all can unite. Then not only will the church mean something, but we shall know what it means. It will not be always saying one thing while it means another. And it will mean something noble and sublime; least of all will it solemnly profess on the lips of its members a body of absurd or revolting doctrines, ejaculated out of the ignorance and terror of dark ages,—the metaphysical summary of a heathenism and devil-worship that has passed away.

"What we want in a declaration of dogmatic belief," said Dr. Mead, of Oberlin, at the council of Congregationalists, in St. Louis, "is honesty. Let us have an honest statement or none, for honesty is the better part of orthodoxy." The principle is not less important in liberal churches. Mild and broad as the covenants and bonds of union have been with us, even *they* in many cases assumed too much or involved unessential points; or they have not been written in language that the man of to day would naturally choose in which to express his highest purpose and his hope, his sense of duty and of trust. Seeing, too, how far short of practice all profession falls, the custom of "joining the church," as it was called, has fallen into hopeless decline. And this is not to be deplored as though it had no other explanation than that the spirit of religion is expiring. It does imply, however, a new way of looking at religion. But we cannot doubt that the time is coming when the church that *is*, transformed into the church which is *to be*, founded upon a creed and cultus simpler than any the world has seen since Jesus preached in Palestine, will be filled with the fullness of all nations; will enlarge its borders and its power; will be animated by divinest conviction; will be inspired with the spirit of Love, Justice and Truth.

J. C. L.

Contributed Articles.

CHRIST "REJECTED."

ELLA WHEELER.

Nay, not rejected—but undeified.
 The miracle left out of my belief,
 I find him greater comfort in my grief,
 And bring him even closer to my side.
 Since He was mortal, even as am I,
 And yet so God-like, may not I control
 My earthly nature, and lift up my soul
 To Christ's own perfect standard, if I try?
 I hold that He stands nearer to all men
 And fills a higher and more useful place
 Than when He wore a supernatural grace.
 "What man has done, that, man may do again."
 Say not that I rejected Him. He is mine,—
 My spirit-guide, my counsel, and my brother—
 Nearer to me by far than any other—
 A mortal man?—Yes, in his life divine.

ONE DEED.

J. N. SPRIGG.

Can'st thou catch a fleeting zephyr,
 Bind the fragrance of a rose,
 Trace the dew-drop in its bosom,
 Whence it came or whither goes?
 Can'st thou follow up the streamlet,
 Hurrying on its pebbly way,
 Or one ray of golden sunlight,
 Through the universe of day?
 Can'st thou know the grand fruition
 Of a single generous deed?
 Nay! 'tis infinite in vastness,
 God alone the extent can read.

Quincy, Ill.

A REFLECTION.

E. A.

From out the storehouse of the Past,
 Where Time with an impartial hand has cast
 The torn pages of man's history,
 Be it the patient student's art
 To cull each fragmentary part,
 And, with deep insight, to unfold the mystery
 Of strange Hieroglyph and Runic stone;
 And buried cities, overgrown
 With untold centuries' decay,
 Where, in the silent depths, there lay
 The secret of extinct nations, languages and race.
 Then let the unwearied student trace
 The growth of man to later time,

And scan his finger-marks in every clime,
 In works of art and printed page,
 Religious creeds, and war's fierce rage.
 In patriot's dream and tyrant's selfish will,
 And deft invention's wondrous skill;
 And then, with this discordant mass
 Of crude material facts,
 And poor humanity's blindfold acts,
 Let him with reverent purpose pass
 To nobler work, an answer to evolve.
 To read between conflicting lines
 A meaning hid from common minds,
 And when stern Reason veils his face,
 Let Faith come in to help him solve
 The Sphinx-like riddle of the race.
 Let Hope and Faith flash out the spark
 To show, like gleam of light athwart the dark,
 A molding Will, whose cosmic plan
 Includes the perfecting of man.

Baraboo, Wis.

THE WORKMAN'S CONSCIENCE.

VII.

THE PHYSICIAN'S CONSCIENCE.

H. B. FELLOWS, M. D.

Wherever individuals are grouped into any form of society a conscience must be evolved which acts and reacts between the society and the individuals of which it is composed. Certain principles of action become established by common consent, which, whether they are formulated or not, become the rules of conduct both between the society and the individual members of it. These principles represent the individual and common conscience, and are the standard by which the rightness and wrongness of any act is judged. The common conscience of society tolerates whatever is established; but in every society some individuals are in advance of the mass in their judgment of acts and their effects, and point out, not only the errors of established usage, but the better way. The individual conscience thus leads the way and raises the general conscience to a higher level.

In the division of labor which necessarily takes place from the complexity of modern society many different groups of individuals, actuated by special interests, must arise, each of which will feel the influence of the common conscience. Each group will, however, find itself confronted with moral questions which are peculiar to itself and upon which it must adjudicate for its own guidance. In these groups, whether they are of mechanical trades, commercial or professional, there will be the common conscience, as in the general society, lagging behind the ideal conscience. There is something attained, but there is always something more to attain. In the medical profession rules have been formulated for the guidance of its members, both in their relations with each other and with the general public. The "code of ethics," in the main, is just and its influence beneficial, but its application must be made by an individual conscience, which at times softens down some of its rules and at times goes beyond it; yet, as an expression of the conscience, it stands well.

The physician's relation to the public is a double, or, rather, a mixed one. He bears toward it a commercial relation in so far as he offers his services to it for a moneyed compensation. His time and talents are primarily to be used for the cure of disease and the alleviation of such suffering as springs from this source, and are his stock in trade and from which he must derive his income. But here comes into his relations to the public elements which do not figure so conspicuously, at least, in the general commercial relations of the world. A merchant would hardly send an order to the manufacturer for such an amount of stock as the latter might think the former needed; but when a physician is called to a case of sickness the amount of attention to be given to the case, and, consequently, the amount of the bill, must be left almost wholly to the judgment and conscience of the physician. When the medical man takes charge the patient and friends largely yield up their rights of direction into his hands. Interests and trusts are given him to control which would scarcely be abridged in any other circumstances of life. The responsibilities assumed then become so great that the commercial side of the matter becomes almost lost sight of, except in so far as the conscience of the physician must ever take cognizance of it. The confidence thus given the physician imposes responsibilities on him which are greater than can spring from the mere commercial side of the question. So much service of a physician of average intelligence would fulfill the commercial contract, but the obligation laid on him by conscience requires that he shall seek to know all that can be learned about the diseased condition, both from the recorded experience of others and from close observation on his own part. He has no right to rest with general knowledge, and trust that the patient will pull through with such aid and good luck. His knowledge of the case must be both minute and extensive or he runs more risks than is necessary, and mistakes even in minor matters may add suffering and danger where they might be avoided. This, of course, implies that he shall constantly re-examine the questions that are coming up every day in his work; he can never learn the science of medicine so well that his knowledge cannot be extended, and with less knowledge than it is possible for him to gain he will still find his conscience dissatisfied. Very many diseases, especially acute diseases, tend to recovery, and, with good nursing, will recover; but there are a modicum of cases left which can be cured by skillful treatment, and it is to these that only the true physician can bring his powers with success.

Another matter that ought to receive the most thorough and conscientious consideration, one that is too often neglected by the busy practitioner and too little appreciated by the public, is the prevention of disease. While prevention is better than cure, it is not as apt to fix the attention of the beholder. When there is great immediate danger or suffering, the need of a cure forces itself on all the friends of the patient; but when the danger is more remote, it is easy to shut our mind to it. This very condition may, aye, should, stir the physician to the double duty of pointing out the danger and how to avoid it. The ground which a physician must cover in his advice which pertains to the future is almost as extensive as the field of medicine. The contagious dis-

eases and epidemics always rouse the public to ask for advice of this kind, but there are other diseases and conditions where timely foresight is of more value than direct remedial measures. Three times in the past month I have been called into cases where timely advice might have saved the patients from great suffering and danger, which, in one case, resulted in death, all of which was the result of over-school-work. The parents of these patients only realized the danger when it had already produced disastrous effects; but in each of these instances there were sufficiently plain danger-signals out for a careful, well-read physician to have raised an alarming voice a long time before the final break-down came. The physician has an especial duty to perform in this way, for modern life, even with children, is lived under such a high pressure that many break down who, if taken in time, could be carried over into a good, sound working constitution. It is the especial duty of the family physician to instruct his patrons of the dangers ahead of them, both immediate and remote. No one else can have the same opportunity as he to do it; for whenever he treats any of the family he will see more or less of the constitutional conditions which show in what manner danger will come to them. Less than an honest effort to avert the threatened dangers ought not to satisfy his conscience. What we have indicated as the duty of the family physician is also the duty of those who make special studies in medicine; but as they do not usually have as free communication with the family as their regular attendant, their opportunities to give advice of this kind may not be as great. In many cases, however, their greater familiarity with the disease tendencies in certain direction will enable them to point out with greater force the direction in which danger lies.

There are some things which a physician should not do. He ought not to have secret remedies. If it were possible to find any treatment that would certainly cure cancers, and the discoverer were to keep it secret, using it only himself, he would, by his grasping after all the fees, let multitudes die, and would be morally responsible for their deaths. He ought to be classed with the man who, knowing a railroad bridge was washed away, would make no attempt to stop a train that was rushing into the chasm because he would receive no reward from the railroad for signaling the danger. If his secret medicines have not greater merit than others, and he does it for notoriety, he sinks to the level with a charlatan.

He should not deal in patent medicines, which are not, and cannot be, prescribed on a scientific basis. Medicines ought always to be prescribed with a clear view of the age and constitution of the patient, as well as that of the disease and its complications,—knowledge which it is impossible for the compounder of patent medicines to have.

The code of ethics, written and unwritten, lays many restrictions upon the physician in regard to advertising and methods of getting business, and in his association with other physicians. All rules which tend to raise the standard of the profession, both in qualification and usefulness, will have a binding influence; but when they are made simply for personal gain of the members, and interfere with the dictates of a sound humanity, they lose their binding force.

The claims of humanity will always outrank the commercial side of the profession when they conflict, but

they will never ask any dishonorable conduct from a physician. Dishonorable motives are appealed to by considerations of pay, most frequently; and any claim other than selfish ones will always, in such cases, be found specious. The conscientious physician will never allow his talents to be used for other than legitimate objects.

UNITY CHURCH.

VII.

THE CHURCH PARLOR AND KITCHEN.

G. W. CUTTER.

These modern attachments to a church have come into being naturally and rightfully, because they are needed. They represent the social part of church life; and much of the moral and religious activity of a church depends directly upon the quality and quantity of good fellowship manifested and cultivated in the church parlor. Articles of association may, indeed, set forth, in secular or scriptural phrase, that certain persons are banded together for mutual edification in moral and spiritual things, for humane works, or for Christian benevolence; but it will all come to naught if there be no vital sympathy, no genuine social bond between the various members of the union. A covenant of fellowship is useful on paper to define one's religious position; but besides that, there must be a genial and genuine fellowship of minds and hearts to make good that position, to accomplish the purposes agreed upon, and to promote with cordial unity and enthusiasm the desired ends.

I think there can be no doubt that the church-parlor is better than any other parlor for social gatherings. Church sociables held at private houses are not, as a rule, successful. Only a small number of parishioners can be found whose homes are large enough to receive all who should come; and however cordial and hospitable these few may be, for one reason or another it seldom happens that all families are represented at the meeting. Some persons have a certain hesitation about accepting an invitation to a private house, although urgently pressed to come by the minister or the hostess for the evening, which they cannot, or will not, lay aside. They cannot believe that they are really wanted, or would be quite welcome. They may be, and usually are, quite mistaken in this; still, so long as these bashful and untractable persons remain away, the social gathering is not a complete success. It should, therefore, be held at the church parlor. There all meet upon common ground. The place belongs in part to each, and each belongs to it. There need be no special or formal invitation given to any one to be present; since all, as worshippers and co-workers in the same temple, are expected to attend and to do what they may then and there for the welfare and entertainment of one another. Such meetings should be held once a fortnight, or at least once a month, during the winter. They should not be, primarily, for sociability, but for conference, study, or work. In most of our churches the sewing-circle for the benefit of the poor and unfortunate has been the nucleus about which has gathered the larger meeting of old and

young, of men and women, of the parish. Drawn together by some real and worthy object, pleasant social intercourse will follow happily and spontaneously. The place itself should be cosy, cheery and attractive; the rooms being not too large, since empty spaces are chilling, while personal proximity often works marvels. The parlor should be above ground rather than in a basement, and with a southern or western exposure, so that the evening sun may lend its genial radiance on winter afternoons. If pictures can be had, they will relieve the usual cold and barren appearance of church walls, and lend a home-like charm to the place. The subjects should be chosen, not strictly for their medieval or ecclesiastical style, but rather from the brightest and most beautiful ideals of modern life. The tone and atmosphere of the parlor may also be purified and sanctified by illuminated texts of scripture, or by golden verses from our own sweet singers of the Liberal faith, placed where the eye may easily read them. Music after work should always be in order. If an instrument can be had, a good piano is to be preferred to an organ. When the special object of the meeting has been attended to, singing, reading or recitations for an hour help to pass the evening pleasantly away. If there be a Unity Club, its members should be called upon to repeat, for the profit and entertainment of all, some of the best things, literary, musical or dramatic, which have already been given before the Club. Yet all should be induced to take part in the work or pleasure of the evening. In the appointment of the various committees, special care should be had that the different elements of the congregation be brought into contact and co-operation. As some members are more actively interested than others, and sometimes, without knowing it, officious and obtrusive, they should be kindly restrained; while the shy, the reticent and the reserved should be quietly assigned places in which they can show their interest, and be made to feel that their presence and services are appreciated. Those who are most willing to lead are not always best qualified for the position; and even though they be, it is not best for them to hold the place too long. Hence there should be frequent alternations in office, and the names of all should be so arranged that persons from different grades and stations in life,—the rich and the poor, the cultured and the non-cultured, the young and the old, the experienced and the new-comers,—may mingle in free and friendly intercourse. One great good is accomplished when the artificial and conventional distinctions of social and worldly standing can be so far removed that every earnest and faithful member shall be cordially received in the church-parlor, and be recognized as, in some degree, essential to the welfare and happiness of all. What an opportunity is offered in these social gatherings for the display and exercise of fine Christian courtesy and etiquette,—that tact, forbearance and consideration for the feelings of others which banish stiffness, pride, selfishness and formality, and create a generous and noble unity of hearts and minds!

That church is strong, prosperous and blessed, indeed, in which this spirit prevails; and that minister is happy in his work and proud of his people among whom this genuine and delightful equality exists. Precious and desirable, however, as it may be, it is not easily attained, since they who ought to be mindful of others,

and whose attentions are chiefly valued, are often careless or indifferent; and there are others who are oversensitive, suspicious, and, unfortunately, looking out for slights from those whom they suppose to be their superiors. The latter class are usually more at fault than the former; they easily misconstrue the actions of others; they are unreasonably exacting of attention from all; they do not meet others half-way, and so make themselves uncomfortable over imaginary offenses. Let their infirmity be kindly dealt with, however, and in time they may be led to see their error in its true light. If generosity, good-will and mutual helpfulness are not to triumph at length over every lower thought and feeling, the meetings of the church parlor will prove a sad failure. But this unhappy result need not be feared if a majority are truly animated by a spirit of Christian friendship and fellowship.

In our modern churches a kitchen is almost as indispensable as a parlor. Though we dislike to confess it, it seems, nevertheless, to be true, that some of the congregation, who are not attracted either by the work, the music, the conversation or the readings which engage the attention of others, are induced to be present by the additional allurements of cake and coffee, or a sandwich and a cup of tea. Their weakness deserves our consideration. Moreover, these simple refreshments are agreeable to all; yet the bill of fare should be quite plain and simple, and the ambition of some to give elaborate and costly entertainments should be vigorously repressed. Let the expense of the supper be so slight that all may be able during the season to take their turn as hostess for the evening, serving in committees of four or six persons. Let "plain living and high thinking" be the rule here as elsewhere. The kitchen need only be furnished with cooking utensils for making tea and coffee. An abundance of suitable table dishes and table linen will, of course, be necessary. A good supply of fresh water must be near at hand; a roomy stove, with a first-class draught, is indispensable. Gentlemen should not be expected to balance a plate on one knee and a cup of coffee on the other, but should be seated regularly at table. The younger members should wait upon and assist the older. Care should be had that strangers are seated beside agreeable and friendly persons, and that sets or cliques, if they exist, be disbanded. It is safe to predict that a pleasant and cordial feeling will prevail after supper if it did not before; for there is a charm, cheer and hospitality about the supper table which enlivens the dull, unbends the stiff, casts aside reserve, and establishes a sense of good fellowship. After supper will be found an opportune hour for discussing parish affairs, the interests of the church, or any special object of philanthropy which it may be desirable to bring before the attention of all. These will then be frankly and generously considered; for, as Dr. Mathews has somewhere truly remarked, "Many a man who, before meal-time, would not give a sixpence for any purpose, will, *post-prandially*, talk with unction of the miseries of our race and hand over his greenbacks without grumbling. He will sing Heber's hymn with feeling, and almost shed tears over the benighted condition of the Hottentots and Kickapoos." There is some exaggeration in this statement, yet its measure of truth may be recognized by all.

Throughout the evening, however, let it be remem-

bered that the gathering is at a *church* and not at a *club*, and that the object of the meeting is to consecrate the social sentiment to noble and worthy ends. If further directions are needed, they may be found in the twelfth chapter of Romans.

ASSOCIATION OF COLLEGIATE ALUMNÆ

CORA A. BENNESON.

While discussion of the physical capacity of women to endure the tests of collegiate education still excites the attention of the press, and numerous attempts are made to prove the impossibility of their attaining the higher mental development, the number of those who are quietly but effectually refuting this proposition by entering our colleges, successfully pursuing their curriculums, and taking their degrees with unimpaired health of mind and body, is steadily increasing. With growth of numbers comes extent of influence and co-operation.

It is so short a time since our universities of the first rank offered their advantages to girls, that the earlier graduates among them are but now entering upon that age when the results of previous training are most apparent, and when life has furnished sufficient experience to enrich thought and to direct the judgment in the wisest use of opportunities. Here and there it has been already the privilege of some to take substantial part in the world's work, and their names are mentioned in connection with important results in various fields of thought and labor, but, until recently, there has been no united action among the women graduates of our colleges. It is with pleasure that we notice a meeting for this purpose, held in Chauncey Hall School, Boston, March 11. The movement was inaugurated last January, when sixty-six women graduates, representing Oberlin College, Vassar College, Cornell University, Michigan University, Wisconsin University, Boston University, Smith College and Wellesley College met and formed the organization now known as the "Association of Collegiate Alumnae." The object, as defined by its constitution, is "to unite alumnae of different institutions for practical educational work," and "any woman who has received a degree in Arts, Philosophy, Science, or Literature, from any college, university, or scientific school, which may be approved," is entitled to membership in the Association. An annual meeting will be held in January, and other regular meetings in March, May and October. In accordance with the latter provision, over fifty members assembled at the March session in Boston. The work of the Association was indicated by the President, Mrs. J. F. Bashford, of Wisconsin University, in her opening remarks. She mentioned the desire of the members better to utilize the privileges in personal education, and to perform their duty in respect to popular education. The immediate object of the meetings would properly be the discussion of topics of common interest, especially those relating to educational matters. It was suggested that a bureau of supply be established, through which members wishing employment and those seeking educated women to fill responsible positions might be brought together. Departments might be formed to the devoted study of subjects which are frequently neglected in the

ordinary college curriculum, such as sanitary science and political economy. The interchange of thought and friendly relations between graduates of different colleges would be most beneficial and helpful.

The subject especially assigned for the meeting was introduced by Dr. Adalina S. Whitney, in a paper on "Physical Education of Women." She denied the prevalent idea that women are physically weak and have a greater tendency to disease than men. She ascribed the present bodily infirmity of many women to the customs of civilized life, to neglect of proper exercise in youth, incomplete, one-sided methods of education, a want of steady employment and continued violation of the rules of hygiene. Investigation shows that the higher education now given to women is much the most conducive to health. Hard study, hard work of any kind, systematically conducted, in reality promotes physical vigor. A radical change will come when popular sentiment requires that girls shall grow up strong and well-developed. It is in the power of the majority of them to make themselves physically what they will. Give to the muscles as scientific and thorough a training as mathematics give the brain. Life in the open air is of first importance. Vigorous and absorbing games should be encouraged. Mental and physical culture should be as inseparable as mind and body.

Dr. Whitney gave a sketch of the work which is done in various educational institutions to promote physical culture, and stated that in many cases the girls improve in health after entering college. The paper was followed by discussion among the members in regard to dress, games, gymnastics and physical development in general.

Before adjournment, a paper by Miss Helen Magill, of Boston University, on "Opportunities for Post-graduate Study," was announced for the May meeting.

Quincy, Ill.

Condensed Sermons.

ORVILLE DEWEY.

JOHN W. CHADWICK.

To die in one's nest—what a sweet privilege is this! Granted to few, but it was granted him. He died on the very spot, in the very house, where he was born eighty-eight years ago, March 28, 1794. His parents were simple farmer-folk, of sterling character and sound intelligence. At the age of sixteen he went to Williams College. The poet Bryant entered at the same time, but one class in advance. The two, born in the same year, were destined for friendship later, when in New York Bryant was one of Dewey's people. Graduating with the highest honors, he was compelled by a persistent trouble in his eyes to restrain himself from those theological studies on which he had set his heart; but after two years of teaching in Sheffield and clerkship in New York he went to the Andover Theological School and remained there till he had completed the prescribed course of study. But these three years were remarkable for theological excitement. The Unitarian controversy, which had fairly begun in 1815, was already at its height. The noise of battle had reached

the young student at his vigil in the school, whose teachers met their classes with the smoke of conflict on their garments and its sweat upon their brows. Dewey began to doubt the soundness of the creed, and even dared to go to Boston and hear the man who was the head and front of infidel offending. But he must do all things with deliberation, and, after leaving Andover, he assumed the charge of a little orthodox society in Gloucester, Mass., with a distinct understanding that he was wavering in his faith. He wavered more and more, and then began to grow more stable, but upon a new foundation. Once, when the flesh was weakest, he cried out to a classmate, "Come and see me; I am all alone; I must have sympathy; let us talk together once more; come, I am desolate;" and the answer came back, "I cannot. It is a crime worse than murder to doubt as you do."

After leaving orthodoxy he spent several weeks in the home of Channing, and for two years preached at his desk. Channing was on the ground at first, but afterward in Europe. Until he went abroad he attended Dewey's preaching, sitting in the pulpit, as was the miserable custom of those days. Channing's first criticism on his preaching was, "You address yourself too much to the imagination and too little to the conscience," which is certainly not true of the Dewey whom we know in his collected works.

In 1823 he was called to New Bedford and remained there until 1833. He came to New York in 1835 and took charge of the Second Unitarian Society. William Ware, the historical romancer, was preaching for the First Society, which had four years to wait for Dr. Bellows. The society to which Dr. Dewey came was small and weak. It was large and strong before many years had passed away.

If Dr. Dewey's volume of New Bedford sermons admits us to the secret of his earlier successes, the volumes which contain the most significant of his discourses in New York are not so serviceable when we come to the success that waited on his metropolitan preaching. Not because these discourses are inferior to the first collection, but because their average quality is so superior to that and to the average quality of all the preaching that has found audience in Christian churches from the earliest to the latest times. Take, for example, the course of sermons on *Moral Views of Commerce, Society and Politics*. Some of the subjects were, "The Moral Law of Contracts," "The Moral End of Business," "The Moral Limits of Accumulation." These sermons were delivered to churches filled to overflowing with attentive, interested and enthusiastic hearers. Here was a living conscience speaking to the consciences of his fellow-men. This chastened style, these formal arguments, must have been fused as they were spoken by the moral seriousness of the preacher into a glowing mass that burned away the meanness and frivolity, the selfishness and hardness, of the listening multitude with its consuming heat. It must not, however, be supposed that all of Dr. Dewey's preaching in New York had this pruned severity of outward form. Some of the printed sermons of this period are full of high imagination, genial sympathy and flaming inspiration.

Dr. Dewey's New York pastorate terminated in 1848. Of its thirteen years he had spent two in Europe, seeking for health which, partly found, soon failed again. Hence, in good part, the resignation of his trust and his

retirement to his country home. But this retirement had a positive inspiration also: the desire to brood over his thought more patiently. *Non multa, sed multum*,—not many things, but much,—was henceforth the motto of his life. Indeed it had always been his motto, but now it was so more decidedly. In the thirty-four years that have elapsed since he left the Church of the Messiah he has had but one settlement,—at the New South, in Boston,—and this, beginning in 1858, lasted but four years. He also preached one winter in Albany and two winters in Washington. His next longest tarrying was here in Brooklyn with our own society.

The mental product of Dr. Dewey's thirty years of home-staying quietness has been, so far as published, a volume of lectures, "The Problem of Human Life and Destiny," and a volume of sermons, "The Two Great Commandments." These were delivered in many places. Another course, upon "The Education of the Human Race," repeated this experience.

The professional life of Dr. Dewey has synchronized almost exactly with the lifetime of Unitarianism in America. And his views for many years were of the most conservative character, not only in regard to the Bible, the Sabbath, the nature and offices of Jesus, and the atonement, but also in regard to future punishment. From 1820 to 1840 there was much softening and sweetening of these things, but in 1844 his face is still set as a flint against the criticism of Strauss, the radicalism of Parker. His dictum is: No Christianity without acknowledgment of its character as a supernatural revelation, or without acknowledgment of the final and complete authority of the teachings of Jesus. There is little or no sign of his variance from these positions until in 1864 we suddenly discover that they have been utterly abandoned. Not yet, perhaps, the supernatural position for himself, but the disposition to make it a test of Unitarian or Christian fellowship. The liberality of his sentiments outran the rationalism of his intellect. He deprecated not only denominational, but "Christian sectarianism." He pleaded for a more intelligent appreciation of the famous infidels and heretics. "There is hardly any book," he said, "that I should more welcome than a fair, impartial and discriminating work upon the great skeptics."

But Dr. Dewey was representative not only of the increasing liberality and rationality of the Unitarian development from first to last, but of what seems to me to be the loftiest expression it has yet attained—its dual faith in God and man, with the co-ordinate hope of an immortal life.

It seems to me that the God-side of his religion was as calmly reasoned, as consistent, as legitimate in its sphere as the man-side. We have had among us no other man with such capacity for awe and reverence and adoration. When I am told that worship, prayer, is a survival of the past, which has no logical standing-room in any scheme of rational religion, I think of this man's hushed and tender lifting of his face and voice and mind and heart to the Eternal Life, and I know that he was right, and that those who cannot worship, cannot pray, have snared themselves in some miserable literalness of thought and phrase, which will not long entangle and impede the spiritual motion of any simple, natural, and healthy man. His hope of immortality was the inevitable corollary of his faith in man and God.

I have read many hundred pages of his writings during the last few days. I must confess that they have filled my mind with shame at the comparative frivolity of my own thought and speech. They had bred in me a high resolve that I will attend more earnestly to the problems of our social life, if haply I may bring the everlasting principles of truth and justice more intimately home to you in your business and your politics and your domestic life. I wish that I could stir up hundreds and thousands of young men and women to the perusal of these writings. I know that they would rise from them with a new sense of the dignity and splendor of their own endowments, and with an equal sense of the magnificence of their environment and the unspeakable perfections of the in-dwelling and inspiring God.

Notes from the Field.

VILLAGE IMPROVEMENTS.—As opportunity may permit, Rev. Lyman Clark, of Petersham, Mass., will give a practical talk on "Village Improvement," with a view to organizing societies, or otherwise aiding the cause.

CRESTON, IOWA.—This seems to be growing into significance as a pivotal point for the missionary work of V. B. Cushing. A Unitarian Church has been organized, and money raised sufficient to secure services each alternate Sunday. We hope that this plantlet may keep growing until it becomes a tree.

HINGHAM, MASS.—H. Price Collier, of the last class from the Cambridge Divinity School, son of R. Laird Collier, former pastor of the Church of the Messiah, of this city, has been called to the pastorate of the first parish. Mr. Collier was born in Chicago, we believe, and spent his earlier years in this city, and his success will be eagerly watched for by our readers.

NOT QUITE SOUND.—The recent appointment of Dr. Newman Smythe to the chair left vacant by Prof. Park, of the Andover Theological School, is not heartily approved by all the brethren. The vagueness of his theology so troubled the Congregationalist ministers of St. Louis that they have entered a formal protest against it, and *The Congregationalist* says:

"We do not believe that his opinions upon the subject of future punishment are quite what ought to be taught there."

OVER THE SEA.—The annual pilgrimage of Unitarian ministers across the waters is already beginning to furnish items for the newspapers. James Freeman Clarke and Edward Everett Hale are announced among those to start next month. Hobert Clarke has closed his labors at Bolton, Mass., and is to spend a year abroad. We hope many will be able to follow their footsteps. The more Europe, the better America; the wider the experience, the broader the preaching.

MONROE, WIS.—This parish is once more under way. Rev. L. W. Brigham, formerly of the LaCrosse parish, has received and accepted a call to its pastorate. This is one of the commendable parishes of the West. Universalist in name, it seeks to realize that title by an open fellowship—welcoming Unitarians to its pulpit with a heartiness equal to that extended to those who wear the denominational badge. We extend congratulations and best wishes to our friends at Monroe.

PHILADELPHIA.—We congratulate Brother C. G. Ames in having escaped the agony of church building. The flattering temptations of the architect, the harassing delays of the contractors, and the over-accommodating spirit of a building committee willing to defer every detail to the judgment of the pastor, have all been "circumvented," as Samuel Weller would say, by the purchase of a church already made, and nothing to do but to move in and pay the bills. May the latter task be as easy as the former was delightful.

THE EXPENSE OF MINISTERS.—We alluded a few weeks ago to a statement attributed to Theodore Parker, that Massachusetts paid out more to support its dogs than its ministers. The *Southern Presbyterian Review* contains the following suggestive statistics for the United States:

Salaries of the ministers of the gospel.....	\$ 6,000,000
Cost of dogs.....	70,000,000
Support of criminals.....	12,000,000
Fees of litigation.....	35,000,000
Cost of tobacco and cigars.....	610,000,000
Importation of liquors.....	50,000,000
Support of grog-shops.....	1,500,000,000
Whole cost on liquor.....	22,000,000,000

ORTHODOX PROGRESS.—The *Presbyterian* seems to be growing into the conviction that there are certain principles of right, honor and tenderness that God himself is bound to honor. It says:

"He should not so charge the wrong conduct of one being to others as to punish one person for the conduct of another to which he did not consent, and in which he had no part; he should not wrong them in their situation and circumstances, but so place them that all things shall, on the whole, be as favorably arranged as possible."

The italics are ours. "As favorably as possible," means a great deal when spoken relative to the power of an Infinite Being.

THE AMERICAN EXPRESS CO.—The money order department added to this company is one more great facility of communication and exchange, bringing the privileges of the postal order to every cross-road where there is an American Express office, transmitting all sums under \$5 for five cents, and sums from \$5 to \$10 for eight cents, by a method which seems to be at once simple, rapid and perfectly trustworthy. We predict that it will go rapidly into use for the transmission of such small sums as are to be transmitted for merchandise, newspaper subscriptions, etc. Our readers will do well to give this new method a trial by sending UNITY a remittance.

QUINCY, ILL.—One of the most interesting occasions in the history of the Unitarian society of this place must have been the forty-first anniversary of the Sunday School, celebrated on the 2d inst. A special programme was printed; it was divided into three parts, namely, "The Past, The Present and The Future." Mrs. McMahon and Gen. Morgan devoted themselves to the first part, and indulged in reminiscences. Mr. Blake, as superintendent, made an exhibit of the present, while Mr. McFadden spoke of the future. It was with him "The White-Handed Hope." The whole was interspersed with music and recitations, all of which bear the marks of Mr. Blake's high standard and careful work.

TOO MUCH BELL-RINGING.—There may be excess in the chiming of church bells, as well as in the sounding of trumpets, to declare our religion. We are not ready to pronounce against the melody of the Sunday bells, so full of echoes from the past and so expressive of an invitation to high thoughts and serene feelings in the present. But we have known of places where there was more of it than healthful piety or a normal condition of the nerves required; hence we have some sympathy with the following from the *Religio-Philosophical Journal*:

"The clang of church bells on Sunday morning is anything but pleasant to those who are not especially interested, after their week of toil, especially the Catholic bells, ringing for early mass, and never seeming to be quiet. The decision of a Massachusetts judge will receive approbation from an afflicted people. He has decided that it is a nuisance to ring church bells at five o'clock in the morning."

AN UNIVERSALIST VINDICATES HIS UNIVERSALITY.—A correspondent of the *Star and Covenant*, writing from Cincinnati, after paying a high compliment to Rev. C.W. Wendte and his effective labors in that city, takes occasion to rebuke a narrow and fearful brother in this wise:

"In this connection I want to say to an anonymous correspondent, signing himself 'A Friend,' who seems to be much concerned in regard to my friendly notices of Unitarians, that he might as well spare himself the expense of postage * * I trust I may never become so narrow as to refuse to speak well of those who are doing a noble work for humanity, even though they may differ from me in opinion. The Unitarians do have men whose opinions are very radical, and some of them may 'despise Universalists and regard them of a lower order;' but this does not destroy the fact that in their sphere they are doing a noble work in trying to convince the world that 'humanity is too good to be endlessly damned.' As Universalists believe God is too good to damn any one forever, any fair-minded person can see that the phrase, 'cousins in faith,' is not inappropriate."

RELIGION IN BUSINESS.—The prevalent wail of the pulpit and the religious press over the degeneracy of our times, and the growing irreligious views of this generation, must be based upon an artificial interpretation of the word religion, since there is, unquestionably, a steady elevation of business standards, a growing honor in business, and a deeper consecration to the callings of this life. These convictions are brought to mind once more upon reading in the *Boston Gazette* an account of the removal of the banking house of Kidder, Peabody & Co. to their new and commodious building. It says:

"This house is peculiarly a Boston house, and it represents Boston ideas in their best development. It is an example of the highest ideal yet attained in the conducting of business operations. No stain rests upon its honor; no word of reproach ever has been breathed upon any of its transactions. Its name is a synonym for integrity and upright dealing. Its internal arrangements are in consonance with its reputation before the world. Its clerks are educated to be gentlemen, in addition to their sound business training. They are treated with a kindness and consideration that has become almost proverbial in Boston, and with a generous courtesy that does much to develop the best manhood in them. The entire atmosphere of this place is the atmosphere of purity and of honor; and if business is transacted anywhere on truly Christian principles, it is here. It is encouraging to find such methods crowned with the highest success, and it furnishes an example to business men everywhere which they may well ponder and strive to emulate."

EDITORIAL WANDERINGS.—Since our last issue we have visited the double parish of Brother Corell, and found his Buda Church renovated and refreshed to the expense

of \$600, demonstrating what admiral effects may be realized by wall paper on church interiors.—At Janesville we found the pastorless flock flourishing. It's out of debt. The ladies are renovating the parlor walls and re-carpeting its floors. The Sunday School is probably the second or third best in the West, and the one thing wanting, viz., an acceptable pastor, they are beginning to look for.—In twenty-four hours we visited the entire Minnesota diocese, and found Gannett, Simmons and Kristofer Janson happy in their prosperous work. We took a hurried tea with the happy parish at St. Paul, in their altogether unique and felicitous new church, which is being rapidly pushed to completion. It will be well worth the while for any of our Western parishes who are contemplating building, to pay the expenses of their building committee to St. Paul, for the purpose of studying their contrivances and conveniences, as well as their courageous departure from the stiff and tyrannical standard of the conventional church architect. We will eagerly look for the society that will be able to start on this problem of building where the St. Paul Society left off, and improve upon their best.

THERE AND HERE—ANGLO-AMERICAN.—The following extract from a private letter to a gentleman in this city, from Rev. Ely Fay, is interesting, not only because the *UNITY* readers will delight in the prosperity of our neighbors over there in Sheffield, but also it shows how the international exchange, which sent Mr. Fay to England and brought Mr. Herford to America, was an auspicious one:

Perhaps you would like to know what we are doing here in this old world, where things are in grooves so deep that they would astonish the Yankees, and especially *Westernized* Yankees. Probably you know that I have charge of a congregation to which the Rev. Brooke Herford once preached for several years; though you cannot know with how profound respect his name is still mentioned by all parties. In this great, smoky, bustling, worldly town in which, notwithstanding, there are many noble souls, Mr. Herford left an influence for good which is still stock in trade. If you see him, tell him that the cause to which he gave the strength and enthusiasm of his early ministry is still making some progress. As a means of promoting the social life of the congregation, and of providing for our enlarged Sunday School, we have just erected a building which is said to be the finest small auditorium in the North of England; and we have christened it "Channing Hall." This is very nicely connected with the spacious and well-appointed kitchen of our chapel-keeper's house, also just built, and it greatly facilitates the preparation of viands for our "tea-meetings," of which benighted Americans know nothing. Our old school-building, also most uniquely connected with our Channing Hall, we are converting into class-rooms, for the better prosecution of our Sunday-School work. We are re-pewing, re-painting, re-decorating and thoroughly rejuvenating our plain old chapel,—a process by which we not only conform to the improved taste of our day, but we also make room for at least thirty additional families,—a very important matter to us just now. Our organ is in Manchester, undergoing complete restoration and some important changes; and though I have not yet breathed it aloud, I think our windows are to be considerably ornamented. Everything in connection with this ancient place of worship is to be put in complete order, and the work is to be finished about the middle of May. Tell Brother Herford that if he will come over and perform our services of re-dedication, I will not only promise him a true "Yorkshire welcome," but also the largest congregation that he ever saw in the Upper Chapel.

English people warm to their work more slowly than the Americans do. Indeed they seldom go with a rush. But in both of our congregations in Sheffield we are getting on several pounds of steam to the square inch, and things are moving fairly.

The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street—Chicago.

LITERARY NOTES.

Miss Phelps began a new serial in the April *Atlantic*, entitled, "Dr. Zay;" a story that is to be somewhat similar to Mr. Howell's last novel, "Dr. Breen's Practice." Thomas Hardy begins in the May *Atlantic* a story entitled, "Two on a Tower."—The publication of the authorized edition of the works of President Garfield has been entrusted to Messrs. James R. Osgood & Co., of Boston. It will be carefully prepared and edited by President B. A. Hinsdale, of Hiram College, Ohio. The work will be in two octavo volumes, printed in the best style of the University Press, and is expected in November next.—The illustrated catalogue of the Houghton-Mifflin house contains so many admirable portraits of the men and women most loved by the reader of good literature that it acquires an interest and a value quite distinct from and above that of an advertising pamphlet. It can be obtained by any one sending for it either to Houghton, Mifflin & Co., or to publishers of this paper, Colegrove Book Co., 40 Madison St., Chicago, Ill.—"Coffee Houses and Coffee Palaces in England," is the title of a booklet by James Freeman Clarke, bearing on the temperance question. Published by Geo. H. Ellis, Boston.—Dr. A. P. Peabody, of Cambridge, is the author of a new book, entitled, "Conversation; Its Faults and Graces." Lee & Shepard, Publishers.—The Rose-Belford Publishing Co., of Toronto, have an edition of Mann's "Rational View of the Bible." It is neatly bound in boards, and is in form a much more book-like volume than the American edition. We hope the Canadians will give it a wide reading—it will make them more rational, hence, more religious.

THE CHRISTIAN RELIGION. A pamphlet published by the *North American Review*. pp. 143. 50 cents.

Under this title the *North American Review* republishes the late series of articles on that topic by Ingersoll, Black and Fisher. The reader finds religion attacked by Mr. Ingersoll with his usual vigor and vehemence, and while he detects an occasional lapse from absolute fairness in the advocate, may yet admire his brilliant and powerful imagery. Such aphorisms as "the brain no longer kills its young," are, in themselves, as admirable as they are unusual in literature. But in the interest of fair play, if no other, one cannot but feel regret that the defense of orthodoxy fell to the lot of so weak and inefficient a champion as Judge Black, and a sense of relief that Prof. Fisher comes to the rescue with a little better conception of what is, and of what is not, argument; but yet there lies between Ingersoll and Fisher a middle ground, more rational and consequently more religious than either.

JOHN QUINCY ADAMS. By John F. Morse, Jr. Houghton, Mifflin & Co., Boston. pp. 309. \$1.25.

This book is the first in a series of biographies of American Statesmen conspicuous in the political history of the United States, to be edited by John F. Morse, Jr., and to be issued by the above publishers. The editor states that—

The object of the series is not to give merely a number of unconnected narratives of men in American political life, but to produce

books which shall, when taken together, indicate the lines of political thought and development in American history,—books embodying in compact form the result of extensive study of the many and diverse influences which have combined to shape the political history of our country. * * * It has been necessary to secure the co-operation of persons who have made the study of American history a chief pursuit, who are familiar with its facts, thoroughly instinct with its spirit, and able to trace hidden connections, and to draw from the great undigested mass of material, its true significance and philosophy.

There is certainly a promise of success in the names of those who are to appear as biographers. The following works, among others, are to appear in the series: "Alexander Hamilton," "John C. Calhoun," "Andrew Jackson," "John Randolph," "James Madison," "James Monroe," "Henry Clay," "Albert Gallatin," "Patrick Henry."

Many teachers advocate the study of history biographically, clustering the study of the times about the personality of those who helped shape them. These teachers are looking for brief biographies to put into the hands of their pupils. This series, though the books are limited to a small 16mo volume each, is yet too extensive and costly for wide use in classes, but it will prove an invaluable aid to teachers and to those who would pursue a course in American history without a teacher.

The present volume is written in a clear and pleasing style, notwithstanding an occasional hard word which might easily have been replaced by a more simple and familiar one.

Few men have served their country as long and as well as did John Quincy Adams. Mr. Morse, who follows him in his chequered career, proves that he not only had "one of the most honest and independent natures that was ever given to man," but also that he "had that rarer gift of an elevated and rigid political honesty such as has been infrequently seen in any age or any nation." Few men have the moral strength necessary to leave party lines and go over to the ranks of the enemy, when convinced that right was not with his own party, as did Adams to the side of Jefferson. His conduct during his presidential campaign is certainly unusual enough to be noticeable. With Washington he took the stand and unflinchingly adhered to it, "If the people wish me to be President I shall not refuse the office; but I ask nothing from any man or from any body of men."

While the author is evidently a great admirer of his subject, he does not commit the mistake of endeavoring to prove his hero always a model. He discloses the disagreeable in his character, shows a nature at times ambitious, uncharitable, cold, repellent; one who "could indulge in vindictive rancor without stint. His invectives, always powerful, will sometimes startle us by their venom. He was apt to make enemies to a good cause by making them for himself." But the checks upon these traits from his real integrity of character and nobleness of purpose made himself the greatest sufferer, in consequence of which we see him "one of the most lonely and desolate of the great men of history." The frequent quotations from the voluminous diary of Mr. Adams gives us a clearer insight into the motives which

actuated the actions of the man than can be obtained from any other source.

We heartily commend the study of this great and good man, as portrayed in this book, to the readers of UNITY.

E. C. J.

ECCE SPIRITUS. Geo. H. Ellis, Boston. pp. 238. \$1.25.

This book has been very highly praised, both for matter and for style, by persons whose judgment we would weigh scrupulously. It is impossible in our space to deal with the argument of the book in a large way, as its earnestness and vitality deserve; and to express a general judgment without showing grounds for the same seems hardly fair to the book and certainly would not satisfy us. This is certain, that the book is highly interesting, and though not novel in thought is very fresh in atmosphere; also that its interest and the readers' sense of strength in it grow as the reading proceeds. We will sketch, in the briefest possible way, the argument of the work, chapter by chapter:

I. That there is a possible "meeting ground between faith and fact," or between the "negative results of science" and something in us "more real in fact and more satisfactory in recognition;" and that the persons who think thus are "growing in number and importance all over the world."

II. That the source of Christian authority is "the real, the essentially true Jesus;" that his character can be gathered into a consistent whole from the gospels, and that this is the living power and authority in them.

III. That the supernatural is a fact, but a fact in law, viz., that there must be some one lowest and some one highest character, between which limits the ordinary grades lie; that this fact is a *pro-vidence* of God, and thus supernatural, but an immutable fact of nature, and, hence, a uniform law; that the highest will be a *pro-vided* savior for the others; and that Jesus is this highest beyond doubt.

IV. That Christian power is the *spiritual being* of Jesus; not what he said or did, but what he was, viz., "the representative of the sum total of man's highest possible attainment," personally and spiritually: "the person is more than a set of faculties."

V. That man's life is three-fold—material, intellectual and spiritual; and that the spiritual is a sense, directly cognizant of the highest facts of life and directly communing with God.

VI. That the often-asserted antagonism between nature and spirit, or between science and the powers of the spiritual sense, is not true; that nature is not *natus*, what *is*, but *naturus*, what *is about to be*—"simply the blank possibility of matter, just as spirituality is the unknown possibility of soul."

VII. That Jesus alone revealed or showed God *really*; that "his conception of Deity was not only strong and forceful, but also new and original,"—"an entire change of attitude toward Deity."

VIII. That Jesus' mission and power were not doctrinal but *personal* and *spiritual*.

IX. That the "self-hood of Jesus" was the source of his great power; and that he identified his self-hood

with the "light of the world," not by "self-stultifying egotism, but projecting his personality into the higher range of consciousness, he means that he has become utterly spiritual, and that spirituality is the light of the world."

X. That the personal power and height of Jesus existed "because he had *become* the truth;" therefore, we are to worship the truth in him, not him.

XI. That we have "a science of everything but life;" but "no one who attempts to teach it (life) as a whole." This LIFE Jesus grandly taught and manifested.

XII and XIII. That attempts to *prove* immortality are "the lame resource of a low state of living;" that LIFE takes no account of death. "It is only when one is not conscious of himself that he acknowledges a possible grave."

XIV. That the cross established the supremacy of principle and life; that "he did not die, but life as a concession (i. e., compromise with any evil) and death as a terror."

XV. That the Church will continue to exist; but "the power of personality (i. e., in the teacher or preacher) is to do the saving work so long delegated to mere opinion."

Having thus tried to set forth the argument of the work as well as we can so briefly, and having no space to discuss this argument as a whole, yet we must refer to some points in which we think there is a vagueness, partiality and uncriticalness which do not satisfy in a work aiming at so much important thought. For example, we get but feeble light, if any, from the following sentence (page 64): "There is not necessarily any life, anything real in that sense, in the theorem in geometry that we prove beyond all shadow of a doubt." But if we catch at any meaning in this, then we prefer the saying of Archimedes, "God geometrizes." The passage about music, on page 67, shows very little comprehension of Wagner, if we understand that musician's theory. A somewhat striking positiveness in the use of the record may be seen on page 125, "His first and only disputation was in the temple," and on page 38, referring to the questioning of the doctors in the temple at twelve years of age, "There and then, in the already denationalized Jewish boy, was born the Jesus of humanity." But on page 29 is an excellent assertion of the degree to which we must suppose Jesus misunderstood, or not understood, by his disciples. Two facts in the book appear weak, if we speak our whole mind. One is the confusion between Christianity and religion. On page 23 we read, "Christianity is a great deal truer than the gospels, as any soul is truer than the body in which it resides. It antedated and will outlast them. * * * It is not so much the books that support Christianity, as it is Christianity that supports the books." Passing the strange expression, that a soul is necessarily *truer* than a body, we have again, on page 107, this, "Every earnest, honest God-worshiper, even if he never utters, nay, even if he never heard of, the name of Christ, is a Christian." Now, we think this a very unhappy, and in any less genial book we should call it a wanton, confusion of thought and of terms, and disregard of all justice in definition. Substitute the word Religion for Christianity, and all is clear. There is a

happier saying on page 123, "Jesus sees that there is only one *religion* among the multiform *theologies*." The other weak point referred to, is a surprising assumption of knowledge. We mean the assertions made in chapter III., and briefly stated in the argument above: further expression of the assertion is on page 58, Jesus is "one standing on the pinnacle of possible development;" and on page 54, "the race of *whole* men began and ended with Jesus;" and on page 127, "Jesus is the only character of history who impressed himself deeply upon human thought and life, and has had an enduring claim to grateful remembrance, simply by reason of *what he was*." The italics in these passages are the author's. The courage of these statements will cause surprise, if not admiration. Again, regarding Jesus' revelation of God, he says, pages 105 and 106, "There was no real God in the universe until him"—we pass the grammar—and "Before Jesus there was a God, but no God-companionship, no genuine and tender communion." Now, it is not our purpose to question all these surprising statements; but we would be glad to know by what mental process the author has come to be so sure of them.

However, let it be said that this book will repay reading for those who will read with thought and care. The style is lively, though not always elevated, and excellent, crisp, quotable sayings are frequent. The chapters on Life and Immortality are stirring.

J. V. B.

ANTHOLOGY FROM ECCE SPIRITUS.

The saddest thing about the church in our day is the excuses that are openly made for its existence.

There are many things we should not dream of telling to one *who did not already know them*.

The decline and degeneracy of the Jewish Church were begun in the day when the expounder of the law usurped the place of the inspired prophet. And, in any day, when the mere teacher, the sermonizer, the religious logician, is everywhere sought and revered, a low, mechanical and unspiritual outlook will not be far distant.

To find people who really live, is so rare that we are profoundly impressed when one comes to our knowledge.

An immortal sort of life, a life kept close to the imperishable, knows of the deathlessness, and none other can know.

All, in general, can see; but many, it is evident from countless testimony, cannot see *what there is to be seen*.

To have assimilated temptation and sorrow in a personal triumph is the only consecration to the ministry of God.

I feel a profounder reverence for a boy than a man. I never meet a ragged boy on the street without feeling that I owe him a salute, for I know not what possibilities may be buttoned up under his shabby coat.—James A. Garfield.

Dr. Oliver Wendell Holmes, who is seldom outdone in the quaint and the queer, thus represents what may be noticed in many towns and villages in New England, and perhaps elsewhere, in these days of church militantism: "Two meeting-houses stood on two eminences, facing each other, and looking like a couple of fighting-cocks with their necks straight up in the air,—as if they would flap their roofs, the next thing, and crow out of their upstretched steeples, and peck at each other's glass eyes with their sharp pointed weathercocks."

The Unity Club.

The death of America's poet laureate has been felt and recognized in some special way by our Unity Clubs in various places. We notice a special session of Unity Club, of Evansville, Ind., was held to commemorate his name. While it was our great privilege to be present at a special commemoration service, conducted by the Mutual Improvement Club, of Janesville, April 8th. The meeting was in charge of Miss Ida Harris, leader of the Longfellow section of the Club. "The Reaper and the Flowers," "The Day is Done," and the "Rainy Day," were musically rendered. Several poems were read, while some twenty different persons responded in Longfellow's own words to the sentiments of "Children and Childhood," "Helpfulness," and "Immortality." A closing address was made by Mr. Jones, and a graceful tribute was offered, in the early part of the evening, by Miss Murdock, a portion of which we print below.

LONGFELLOW—A TRIBUTE.

MISS MARION MURDOCK.

"Longfellow is dead!" The words came in upon us with a strangely mysterious sound. It seemed as if he spoke even as we heard them, in his old familiar tones. What did it mean? With the sad news came to many of us a throng of memories, and we seemed to be girls and boys again, repeating the "Village Blacksmith," reading "Paul Revere," or finding our first gospel in "The Psalm of Life." There is something beautiful in the first awakening of a child's mind. "I can even yet remember," said a sweet German writer, "when I saw the stars for the first time." It may be that some of us can remember, too, when we saw for the first time that a poet understood our life and its longings. To thousands of boys and girls that poet has been Longfellow.

To us, who have been gathered together for a winter's study with him, he has seemed to speak with a renewed clearness, with added beauty and helpfulness, with a strength unknown to us before. We have been saying, "There is new life and vigor in our poet." Then the words came suddenly over the wires, "Longfellow is dead!" What did it mean? Sadly true, in a material sense, it meant what we had well-nigh forgotten in our devotion to his thought, that he, too, was mortal, like ourselves; that out of his own varied experiences had come his helpful words, that he had struggled and feared, had hoped and loved; that for him, as for us, there were trials to be overcome, there were physical ills to be encountered—and there was death. We are led now to dwell upon that life as never before, and with what reverent satisfaction!

With "that great capacity for discipline," he lived in the imaginative land of the muses and kept a healthy mind. He put his thoughts upon the printed page with a warm heart and a cool brain. He preached symmetrical living, and, unlike, many another preacher, he practiced it. It is rare, indeed, to find a life so rounded,

so finely developed, morally and mentally and physically. Whatever may have been the conditions which made it such, if circumstances of birth, if surroundings, if natural strength of will and tenacity of purpose combined to complete it, we are none the less called upon to study it for the better ordering of our own lives. Here are great lessons for us, apart from his poems. He says to us in these more than three score years and ten, "Be temperate! Prolong your days by right living. 'Put no enemy in your mouths to steal away your brains' while giving them a temporary vigor." He says in his unceasing industry, in his thirty years of arduous extra work upon his Italian translations, in his daily "pursuing and achieving," "Be Patient! Be Diligent! Be Devoted!" He says in his great sorrows, and in the overcoming of them, "Be Brave! Be Hopeful! Be Heroic!" In his staunch principles he urges us to be upright and full of honor; in his professed faith, to be reverent, tolerant, respectful of others' opinions. By the universal testimony of his many friends, his life says "be kind, be courteous, be readier to trust than to distrust, live without cynicism, love and be loved."

Among the sweet memories which his immediate friends have of him is his tender appreciation of childhood. He knew that children could teach beauty and purity, that no one could live near to God who had never lived near to the heart of a child. There is a Kingdom of Heaven on earth; a kingdom of kindly charity, of love for fellow-mortals; a kingdom of courtesy, of simplicity, of sincerity.—"Except we become as little children we can in no wise enter it."

Longfellow has gone from this kingdom into its counterpart. But in a larger and sweeter sense, in a mental as well as a spiritual view, this poet is not dead. There is undeniably an immortality of thought, and his mind and heart live not alone in the homes of this land, but in those of many lands. England revered and honored him, and her people to-day, from the poor peasant who grasped his hand one day because he had written "The Psalm of Life," to the Statesman and the Queen who have given him welcome, unite in laying a wreath of tender love on his world-honored urn. Germany loved him, and through her eminent poet, Freiligrath, his words have passed into the permanent literature of the language. It is well known that French as well as German tourists to this country ask first to be taken to the home of the poet Longfellow. Spain must speak lovingly the name of a poet who has given a surer immortality to Coplas de Manrique. Italy should weave laurels for the learned interpreter of her Tuscan son. And so in all lands, and in all languages, in the cottage and in the court, among the humblest and the highest, our poet is known and loved.

What is this power that can so touch the hearts of millions? It is not the sublime organ music of a Milton, nor the full orchestra of a Shakspeare. It has neither the luxuriance of a Spenser, nor the passion and fire of a Byron. This poet created no literature like Dante, he marked no era like Wordsworth, he did not, like a brother-bard, touch the hem of the garment of Homer. Of his contemporaries, Bryant has reached greater sublimity, and has painted nature with a freer hand. "The

venerable woods, rivers that move in majesty, and the complaining brooks that make the meadows green," were the chief sources of his inspiration. Nature, subjective with him, was only objective with Longfellow. Whittier has poured out more stirring words for patriotism. Lowell, though less artistic and finished, is more aggressive and spirited. With the same high moral purpose, he makes bold to enter a contest from which Longfellow would shrink, saying—

"Right forever on the scaffold, wrong forever on the throne."

And—

"To side with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just."

Neither can we find in our poet the liquid fire which burned in the heart of Fitz Green Halleck. He wrote no martial piece like Marco Bozzaris, and no overmastering passion rolls in a fine frenzy along his lines. With all the culture of Campbell, and all the musical skill of Byron, he never ventured into the fire of battle odes, or into the white heat of turbulent heroics. It may be said that he treated rather of passion controlled than passion roused. His wonderful power lies, we believe, in his intense moral sympathy with humanity, in the deep sincerity of his thought, in the giving to highly musical language the universal sentiments. And as many of us sit unmoved under the music of Mendelssohn or Mozart, and perhaps shed tears over tunes like "Bonny Doon," or "Home, sweet Home," so there are thousands whom the authors of "The Excursion," of "L'Allegro," and of "In Memoriam" could not reach, who have been tenderly touched and instructed by Longfellow. He has reached the popular heart of the century, therefore, both in the new world and the old. He is distinctively American only in the sense that he is thoroughly cosmopolitan. Even in the most provincial of his poems he represents the culture of many lands and languages, and everywhere there are evidences that classic models have aided in giving exquisite finish to his verse. A teacher through life, the halls of Bowdoin and Harvard grew gradually too narrow for his pupils, and finding that the world was ready to listen to him he gave himself to their common cause, adding the title of prophet to that of teacher.

How beautiful and elevating the sentiment running through the "Tale of Acadia," "a shrine of retreat," Lowell tells us—

"From earth's hubbub and strife,
As pure and as chaste as the author's own life."

And the song of Hiawatha, bringing us in a quaint, original way to see, even in savage life, something beautiful:

"Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not."

How entertaining the "Tales of a Wayside Inn" have been to young and old. I pity the school-boy or girl who has not been roused by the ride of Paul Revere. I pity the man or woman whose heart could not be

touched by "The Birds of Killingworth" or "The Bell of Atri." And full of classical beauty, combined with chaste modern thought, is "The Masque of Pandora," loved of the Muses, like "Prometheus," whom he also again sings of in a sweet, shorter poem.

If "The Psalm of Life" stands, as we believe it does, for his earlier power, "Morituri Salutamus" may be considered the culmination of his later efforts, "We who are about to die salute you," and yet the same patient courage, the same invincible hope, breathes in the later as the earlier work. Happy indeed are they who live the lesson which this poem conveys.

How pathetically hopeful are the closing words to those who are growing old:

"Shall we sit idly down and say
The night hath come, it is no longer day.
The night hath not yet come; we are not quite
Cut off from labor by the falling light,
For age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away,
The sky is filled with stars, invisible by day."

The poet about to die, "saluted us." And dying, he has left us heirs of his estate. He has deeded us an inheritance which no law disturbs. It remains with us to use wisely, to accumulate and increase. There are many around us in poverty. There are starving minds as well as starving bodies. May we not help to feed them out of this store? There are homes to-day into which "The Psalm of Life" has never entered. There are young men and women who have never been helped by the glad gospel of this poetry. Much remains for us to do to pay the debt of gratitude we owe this singer. In this humble capacity we may be apostles. We may add something to the immortality of this one of the sweetest of human souls if we can inspire some otherwise dormant spirit to—

"Act, act in the living present, heart within and God o'erhead."

Announcements.

MICHIGAN CONFERENCE.

The fifteenth semi-annual meeting of the Michigan State Unitarian Conference will be held with the Unitarian Church at Kalamazoo, April 18, 19 and 20, 1882. The following is the programme:

TUESDAY, APRIL 18TH.

7.30 P. M.—Conference Sermon, "The Sower," Rev. J. L. Jones, Chicago.

WEDNESDAY, APRIL 19TH.

9.00 A. M.—Devotional Meeting, led by Rev. J. T. Sunderland, Ann Arbor.

10.00 A. M.—Business Session—Report of Secretary; Report of Treasurer; Report of State Missionary; Report from Women's Auxiliary Conference; Greeting from Western Conference; Miscellaneous Business.

2.00 P. M.—Essay, "The Functions of the Liberal Pulpit," Rev. W. T. Stowe, Jackson.

3.30 P. M.—Sermon, "Religion; its Soul and its Expression," Rev. S. W. Sample, Grand Haven.

WEDNESDAY EVENING.

7.30 P. M.—Installation of Rev. A. N. Alcott as Pastor of the Unitarian Church at Kalamazoo.

Sermon, "The True Purpose and Spirit of a Church," Rev. T. B. Forbush, Detroit; Prayer of Installation, Rev. J. L. Jones, Chicago; Charge to Pastor, Rev. Rowland Connor, East Saginaw; Fellowship of Churches, Rev. S. W. Sample, Grand Haven; Address to Church, Rev. F. E. Kittridge, Muskegon.

THURSDAY, APRIL 20TH.

9.00 A. M.—Devotional Meeting, led by Rev. Jos. Wassall, Ionia.

10.00 A. M.—Essay, "Science as a Teacher of Morals and Religion," Prof. V. C. Vaughn, Ann Arbor.
 11.00 A. M.—Essay, "Degeneration," Rev. Rowland Connor, East Saginaw.
 2.00 P. M.—Essay, "The Legend of the Miraculous Birth of Jesus," Rev. J. T. Sunderland, Ann Arbor.
 3.30 P. M.—Closing Business and Addresses.

PLATFORM.

WHEREAS, "We are persuaded that the truth on all subjects, as fast as it becomes known to us, is the sole and sufficient authority for all human belief; that justice is the certain and practicable law of all human conduct; that love is the highest and most effective temper of the human spirit;" and,

WHEREAS, We desire to rally the liberal minds of Michigan around this common center; therefore,

Resolved, That the Michigan Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all thereto who desire to work with it in advancing the Kingdom of Truth, and Righteousness and Love.

INVITATION.

The Unitarian Church at Kalamazoo extends a cordial invitation to all persons in sympathy with the above platform to attend this fifteenth semi-annual meeting of the Michigan Unitarian Conference, and to accept its hospitality.

A committee will be in attendance at the Church (on Park street, between Lovell and Cedar), Tuesday afternoon, and thereafter, to welcome delegates and other visiting friends.

All meetings will be held in the church, and will be open and free to all who desire to attend and participate.

A. N. ALCOTT,

Pastor.

CHAS. S. MAY,

Chairman Committee.

RAILROAD FARES.

The Michigan Central (and branches) and the Grand Rapids & Indiana railroads will issue round trip tickets to the Conference at one and one-third fare. Delegate certificates may be had of the Unitarian ministers throughout the State, or by application to

T. B. FORBUSH, *Secretary*,
39 Park Place, Detroit.

ILLINOIS FRATERNITY.

The following is the programme for the Twentieth Session of the Fraternity of the Illinois Liberal Religious Societies, to be held at Mattoon, Ill., April 25-27, 1882:

TUESDAY EVENING, APRIL 25TH.

7.30 P. M.—Conference Sermon, by Rev. Dr. Eliot, St. Louis, or Rev. J. R. Effinger, Bloomington, Ill.

WEDNESDAY MORNING, APRIL 26TH.

9.00 A. M.—Devotional meeting, led by Rev. Jenk. L. Jones, Chicago.

10.00 A. M.—Essay, "The Supernatural in the Bible," Rev. J. Villa Blake, Quincy, Ill.

11.00 A. M.—Paper, "The Sunday School," Mrs. J. R. Effinger, Bloomington, Ill.

WEDNESDAY AFTERNOON.

2.00 P. M.—Paper, "Henry Wadsworth Longfellow," or "The Small End of Great Problems," Rev. Brooke Herford, Chicago.

3.00 P. M.—Essay, "Some Thoughts for Liberal Christians," Rev. Sophie Gibbs, Charleston, Ill.

WEDNESDAY EVENING.

7.30 P. M.—Sermon, Rev. J. Fisher, Alton, Ill., or Rev. A. T. Bowser, Evansville, Ind.

THURSDAY MORNING, APRIL 27TH.

9.00 A. M.—Devotional meeting, led by Rev. Dr. Eliot, St. Louis.

10.00 A. M.—Paper, "Crime, Criminals and Prison Reform," Col. R. W. McClaughry, Joliet, Ill.

11.30 A. M.—Business meeting.

THURSDAY AFTERNOON.

2.00 P. M.—Paper, "What Can We Do to Aid the World?" Rev. L. G. Powers, McHenry, Ill.

3.00 P. M.—Platform meeting—consideration of miscellaneous Liberal interests.

The members of Unity Church, Mattoon, Ill., extend a most hearty invitation to the friends of Liberal Chris-

tianity to be present with them at this Conference, for the purpose of good fellowship and mutual edification and encouragement. The members and friends of said church hereby offer the hospitality of their homes during the session of said Conference to all friends who desire to attend.

All proposing to attend are requested to send their names to Charles Bennett, Esq., Mattoon, at least one week before the date of the Conference.

Friends, on arrival, will report at Unity Church, near the main depot, where they will be assigned to their homes.

Trains arrive in Mattoon as follows: On Illinois Central—from the North, 3.42 p. m., 2.58 a. m.; from the South, 1.07 p. m., 12.28 a. m. On Indianapolis & St. Louis—from the West, 1.40 p. m., 11.15 p. m., 11.45 p. m.; from the East, 12.50 p. m., 12.45 a. m., 3.45 a. m. On Peoria, Decatur & Evansville—from the Northwest, 12.35 p. m.; from the Southwest, 12.48 p. m.

Galesburg, Ill.

C. E. SWITZER, Secretary.

WESTERN UNITARIAN CONFERENCE.

It is hoped that the Western Unitarian societies, and all those who are interested in advancing the cause of Freedom, Fellowship and Character throughout the West, will interest themselves in the anniversary meetings of our several societies, to be held in Cleveland, May 4th and 9th. Among other questions of special interest to be discussed are the following: The incorporation of our several societies; the furthering of our educational and publishing interest; the strengthening of our central work in Chicago; developing schemes for more efficient missionary work, especially through our State organizations; and the possible establishing of a new theological school at Cleveland, upon a more generous foundation than any other now in this country, according to the generous offer of J. H. Wade, Esq., of Cleveland. Discourses will be delivered by Charles G. Ames, of Philadelphia, Rev. G. W. Cutter, of Buffalo, and others. Papers are expected from Prof. Cary, of Meadville, Messrs. Forbush, Gordon, Mann, Copeland, Mrs. Alice Williams Brotherton, and others. For the first time for many years we have provided ample time for these meetings, extending the programme over Sunday. The friends at Cleveland extend a most hearty invitation to all those who may find it convenient to attend and are interested in the cause we represent. The railroad arrangements already made are announced in our editorial columns. Full programmes with further details will be issued in due time, copies of which will be sent to our several societies and to such individuals as may apply through the UNITY office.

JENK. LL. JONES,

Sec'y W. U. Conference.

FRANCES L. ROBERTS,

Sec'y W. W. U. Conference.

F. L. HOSMER,

Sec'y W. U. S. S. Society.

CHANNING CLUB ROOM, 40 Madison St., Chicago, Ill.,
April 15th, 1882.

THE WESTERN GROVE MEETING.

The summer meeting of the Wisconsin Unitarian Conference will be held at Madison, July 20. In pursuance of a resolution passed at the Conference at Baraboo, last summer, it is designed to combine with it some of the features of a "Grove Meeting," by having a part, or all, of its sessions held in the open air, on the banks of the lake. Some of our best speakers have engaged to be present, and it is hoped that it may grow into a permanent institution, serving for the West the purpose that the Grove Meeting at Weir's Landing does for the East. More definite notice will be given after the meeting of the Western Conference at Cleveland.

WESTERN UNITARIAN CONFERENCE.

TREASURER'S ACKNOWLEDGMENT.

Since my last announcement the following sums have been received on Conference account:

Janesville, (whole assessment).....	\$ 20 00
Buffalo, (completing assessment of \$125).....	75 00
Cincinnati, " " \$250.....	125 00
Iowa State, " " \$60.....	37 00
Third Church, Chicago, (whole amount \$30).....	32 00
Meadville, (\$5 sent previously).....	40 82
Madison, (whole assessment).....	25 00
Grand Haven, " ".....	15 00
Marietta, " ".....	12 00
Geneva, " ".....	20 00
Louisville, Ky., " ".....	60 00
Evansville, (assessed \$10).....	20 00

I have still to hear from Unity Church, Chicago, Hobart, Denver, Manistee, East Saginaw, Jackson, Kalamazoo, Kansas City, Buda and Sheffield, La Porte, Quincy. Brethren, please send in your contributions *at once*. With all that I have been able to do, we shall be short at the year's end. If any friends see this who have not contributed, please send me any sums you can give or collect before the close of the month.

BROOKE HERFORD, Treasurer.
Address Church of Messiah, Chicago.

WOMEN'S WESTERN UNITARIAN CONFERENCE RECEIPTS.

ANNUAL MEMBERSHIP.

Membership fees paid into the treasury of the Women's Western Unitarian Conference, from December 16th to date.

Mrs. John Adams, Chicago, Ill.....	\$1 00
Mrs. H. T. Thompson ".....	1 00
Mrs. Isaac Eldredge ".....	1 00
Mrs. J. D. Harvey ".....	1 00
Miss J. D. Barber, Meadville, Pa.....	1 00
Mrs. M. Ranney, Mt. Pleasant, Iowa.....	1 00
Miss Clara M. Holmes, Davenport, Iowa.....	1 00
Mrs. L. B. Mitchell, Chicago, Ill.....	1 00
Mrs. John Wilkinson ".....	1 00
Mrs. John Reynolds ".....	1 00
Miss Rebecca Rice ".....	1 00
Mrs. Lucien Tilton ".....	1 00
Miss C. P. Tilton ".....	1 00
Mrs. Ellen Hiscock, Denver, Col.....	1 00
Mrs. J. D. Gove ".....	1 00
Mrs. C. F. Halleck ".....	1 00
Mrs. D. D. Belden ".....	1 00
Mrs. D. A. Gage, 1883-4 ".....	1 00
Mrs. Oswald ".....	1 00
Mrs. Pierce ".....	1 00
Mrs. Way ".....	1 00
Mrs. Cole ".....	1 00
Mrs. Miller ".....	1 00
Mrs. M. C. Nutting, Chicago, Ill.....	1 00
Mrs. George Parker, ".....	1 00
Mrs. Grout ".....	1 00
Miss E. M. Campbell ".....	1 00
Mrs. T. S. Powers, Tomah, Wis.....	1 00

\$28 00

LIFE MEMBERSHIP.

Mrs. John Wilkinson.....	\$10 00
Mrs. Henry Sayres.....	10 00

20 00

\$48 00

Additional money received from Ladies' Aid Societies and personal contributions.

From Cincinnati, Ohio.....	\$5 00
" Ladies Working Society, Davenport, Iowa.....	6 00
" The Ladies Society at Janesville, Wis.....	5 00
" Ladies of the Liberal Christian Society of Wyoming, Wis.....	4 50
" Ladies of the Liberal Christian Society of Milwaukee, Wis.....	25 00
" The L. C. S. Church of the Messiah, Chicago, Ill.....	50 00
" Mrs. Greenwood, Denver, Col.....	50
" Mrs. Moore, Denver, Col.....	50
" L. A. S. Church of the Unity, Cleveland, Ohio.....	20 00

\$116 50

48 00

Total..... \$164 50

Mrs. JOHN C. HILTON,
Treasurer W. W. U. Conference.

Chicago, April 12, 1882.

UNITY RECEIPTS.

Hosea Davis, \$3.00; V. B. Cushing, \$1.50; Rev. Jno. R. Effinger, \$1.50; W. S. Vineyard, \$1.50; B. Plumb, \$1.50; Lyman Clark, \$1.50; Mrs. R. P. Clay, \$1.50; L. G. Ware, \$1.50; Sarah Miles, \$2.50; Miss E. Hammond, \$1.50;

Emily C. Williams, \$1.60; Hobart Clarke, \$1.00; Attilie Herholz, \$1.50; L. D. Lambert, \$1.50; Mrs. H. P. Grant, \$1.50; Fred. Jackson, \$1.50; R. P. Ware, \$1.50; Mrs. G. A. Chapin, \$1.50; H. E. Partridge, .75; Miss S. D. Messenger, \$1.50; Annie Wilson, \$2.10; G. W. Stratton, \$1.50; Isaac Hyde, \$1.50; Mrs. C. Button, \$1.50; J. G. Train, \$1.50; Mrs. M. M. Howe, \$1.50; James A. Dupee, \$3.00; Rev. C. A. Bartol, \$2.00; Miss A. Wigglesworth, \$3.00; Mrs. H. S. Grew, \$1.50; C. A. Turner, \$1.50; Mrs. Dr. Butler, \$1.50; Julia D. Reed, \$1.50; Mrs. C. S. Jackman, \$1.50; Henry Crane, \$1.50; Miss Laura Crane, \$1.50; E. C. Switzer, \$1.50; Mrs. A. E. Sherman, \$1.50; Miss M. H. Gale, \$1.50; W. G. Babcock, \$2.00; Edward E. Garfield, \$1.50; G. R. Stowell, \$5.00; Chas. Spoeth, \$1.50; Mrs. A. T. Quimby, \$1.50; S. K. Lathrop, \$5.00; Eber R. Butler, \$6.50; Wm. H. Kelly, \$1.50, (cor.); Miss H. N. Haynes, \$1.50, (cor.); Miss E. M. Patten, \$1.50, (cor.); Mrs. E. A. Johnston, \$1.50, (cor.); F. Willins, \$1.50, (cor.).

"LITTLE UNITY" RECEIPTS.

H. Stilson, .66; Sarah Miles, .50; Miss E. Hammond, .50; Austin George, .50; L. D. Lambert, .35; Howell Read, .35; Miss Bandusia Wakefield, .35; G. W. Stratton, .35; Isaac Hyde, .50; Fanny D. Priestly, .05; J. G. Train, .35; Mrs. D. W. Morehouse, .50; Mrs. A. E. Sherman, .35; Chas. Spaeth, .35; J. O. Ludden, .35, (cor.); Wm. H. Kelly, .35, (cor.); Mrs. H. N. Haynes, .35, (cor.); F. Willins, .35, (cor.).

WANTED.—Missing copies of UNITY for June 1st, 1881. We need twenty-five copies or more, of this issue, to complete our files for last year's bound volume. Will our subscribers please return to us such numbers as they can spare of this issue, and oblige the publishers, for which we will make adequate compensation. COLEGROVE BOOK Co., 40 Madison street, UNITY Department, Chicago, Ill.

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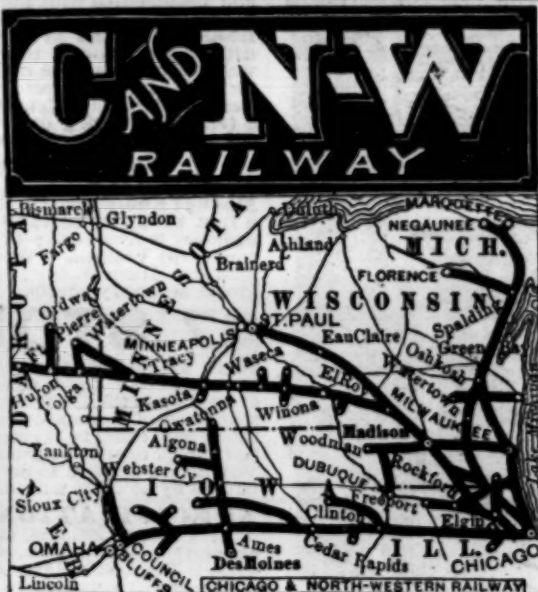
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